

THE American Missionary.

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AMERICAN MISSIONARY ASSOCIATION.

DAY OF FASTING AND PRAYER.

Just before the close of the last session of Congress, the Senate passed the following resolution, viz :

Resolved, That devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men, and of nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justice of their cause, can prosper without his favor, and at the same time deploring the national offences which have provoked his righteous judgment; yet encouraged in this day of trouble, by the assurances of his word, to seek him for succor, according to his appointed way, through JESUS CHRIST, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation, requesting all the people of the land to suspend their secular pursuits, and unite in keeping the day in solemn communion with the Lord of Hosts, supplicating him to enlighten the counsels, and direct the policy of the rulers of the nation, and to support all our soldiers, sailors, and marines, and the whole people, in the firm discharge of duty, until the existing rebellion shall be overthrown and the blessings of peace restored to our bleeding country.

Believing, as we do, that there can be no acceptable prayer for the forgiveness of our sins, except through Jesus Christ, we rejoice greatly in the Senate's public recognition of this great truth of christianity. If now the people of this nation will keep the fast that *God has chosen*,

"LOOSE THE BANDS OF WICKEDNESS," "UNDO THE HEAVY BURDENS," "LET THE OPPRESSED GO FREE," "BREAK EVERY YOKE;" if they will deal their bread to the hun-

gry, will bring the poor that are cast out to their houses, and clothe the naked, then will their light break forth as the morning; the glory of the LORD be their reward, and when they call, the LORD will answer "Here I am." Shall we have such a fast. The following is

The President's Proclamation.

A PROCLAMATION BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

Whereas, The Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution, requested the President to designate and set apart a day for National prayer and humiliation; and

Whereas, It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hopes that genuine repentance will lead to mercy and pardon, and to recognize the sublime truths announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

And inasmuch as we know that, by his divine law, nations, like individuals, are subjected to punishments and chastisements in this world—may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand

which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace—too proud to pray to the God that made us!

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this my proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation fasting and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite, at their several places of public worship, and their respective homes, in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us then rest humbly in the hope, authorized by the Divine teachings, that the united cry of the Nation will be heard on high, and answered with blessings, no less than the pardon of our national sins, and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, the thirtieth day of March, in the year of our Lord, one thousand eight hundred [L.S.] and sixty-three, and of the independence of the United States the eighty-seventh. ABRAHAM LINCOLN.

By the President:

WILLIAM H. SEWARD, Secretary of State.

JAMAICA MISSION.

FROM REV C. B. VENNING.

Chesterfield, Feb. 18, 1863.

Last week, Wednesday, the brethren and sisters, as many as could leave home, came and helped me celebrate the anniversary of my birthday. As it was the regular day for the church to meet, I invited them to address our people on the crisis which may come on all our churches, from events occurring in your country. We had a pretty good attendance. During the same day we discussed the subject among ourselves, and came to the conclusion that it was best for ourselves, the pastors,

and best for our churches, that we remain as we are. Not that we wish to hang upon you as a burden forever, far from it, but that we vigorously and persistently push on our churches to self-support, and relieve you, year by year, till we become independent; and even then, that we be considered in some way, as missionaries of the American Missionary Association. Accordingly we resolved to increase the amount for which we will make ourselves responsible for our people, to commence Sept. 1863, for the year ensuing, onward increasingly, God helping and prospering us.

Feb. 28. I have just returned from Brandon Hill and Providence, where I united with the brethren of the Mission in holding meetings similar to the one at this Station. Bro. Penfield had prepared a large colored map of the United States, with the help of which he gave a pretty full history of the struggle between the pro-slavery and anti-slavery parties in America, showing how the present disastrous war arose from the check given to the wicked and arrogant demands of the slave power; and the resistance made by the slave States in their attempts to break up the Union. He showed the progress which emancipation had made since the commencement of the war, and told of the thousands of enslaved bondmen but now—and blessed be God—forever free, who are in the providence of God thrown upon your hands to supply with the bread of life. Thus Bro. P. established a ground for making most cogent appeals to our hearers why they should cease looking to you and the American Christians for aid, and make the most strenuous efforts towards supporting their own educational and Gospel institutions. These meetings evidently tell on the people, not that we have heard much from them, but the eloquence of facts was so convincing that it made them all speechless rather. The fact that they too must bear a part in the birth-pangs to freedom of their brethren, long in cruel bondage, tests the sincerity of their sympathy with them, and checks a spurious and mere word-rejoicing in their deliverance. So far, however, as I have heard expressions from them, and I have not failed, ever since this conflict in America commenced, to enlighten and forewarn them how it would affect them, they

have always in their prayers and otherwise, expressed the most ardent desires for the success of the North, and for the deliverance of their brethren, and a determination to accept the consequences to themselves whatever they may be.

I most heartily thank God for all his marvellous doings in your beloved country, notwithstanding all the dark and discouraging appearances, the defeats and reverses, doubtless all needful, and I do thank Him for the way in which he is making events in America a means of discipline and training to our people here.

I am sorry to say that appearances are not very encouraging at this station at present. There is a declension, especially among our young people, from that zeal for good things which they once manifested. It is evident that the love of vanity and forbidden pleasures are not crucified in them; they need a more thorough conversion to God. Things being so, you will be prepared to hear that they are not so diligent as they were once in attending the various meetings through the week, and they are more reluctant to give their time &c. to good works. Some whom we received last year, we have been obliged to cut off from the church, and to all appearances they have turned "quite away from the holy commandment delivered unto them." Others fall into minor offences, give us trouble in the church to correct them, and make us fear lest they also become entangled in the pollutions of this world from which they had escaped as we hoped. The worst cases of backsliding as a general thing, are among those who came most under the influence of a spurious religious excitement in connection with the "bands of revivalists" as they were called. Those who were brought under sound instruction have turned out well, but those who, while they partook of the general awakening remained under the guidance of the truth, and with all soberness repented of their past sins, and gave themselves anew to God, have turned out best. A few such there are among as, who, notwithstanding some ups and downs hold on their way "steadfast and unmoveable."

One thing operating just now against our people's attending on the means of grace as steadily as usual, is the busy planting season.

They were almost shut up for months by long continued and unusually wet weather, and now fair weather has set in, they are for "making hay while the sun shines." Clearing off new ground, and hastening to put in their yam-seed or yam-heads as we call them, which are growing and spoiling on their land. Now is the time, too, for getting in their corn, peas, &c., and to have all prepared for the fruitful showers from heaven, which we always look for about April or May. The May seasons as they are called here, are our "early rains" which our God and Father scarce ever withholds, sending them periodically, without fail, upon the fields of the evil and the good, the thankful and the unthankful alike.

March 3d. Now that we are getting fine weather again our Sabbath services are being well attended. Last Sabbath the chapel was full. Our Sabbath School is well attended. The library which you sent us some time ago they have paid for, and it is now in circulation among them.

At the enquiry meeting on Monday morning early, some ten or twelve young persons attend usually. I cannot say, however, that they evince any very decided marks of a change of heart, such as the Holy Ghost effects, but of some of them I would hope there is some good in their hearts towards God, which with culture and God's blessing may be developed into a life of righteousness to his praise.

May God guide, sustain, and prosper you and the Committee in sending forth laborers into the new fields, white already unto the harvest, which he is opening to you in your beloved country, and may God in his abundant mercy, in his own time and in his own way, prosper President Lincoln and his Cabinet in all good undertakings, and establish righteousness, liberty, and peace throughout the length and breadth of the land. That he will do it I cannot doubt.

MENDI MISSION.

Mr. and Mrs. Burton of the Mendi Mission, arrived in New-York, from Africa, April 1st. The cause of their return was the alarming illness of Mrs. Burton. Her health has been so much affected for some months past, that they have felt it

their duty to ask to be released from their connection with the Mission.

Just before they left the Sherbro, the "Early Dawn," the little paper published at the Mission, contained the following. We are sure that others will unite in prayers for the welfare of these beloved friends.

"We regret to have to announce that Mr. and Mrs. Burton, who for nearly ten years had charge of this station, are—in consequence of the failing health of Mrs. Burton—about to leave for America, and do not expect to return.

"In behalf of the mission we wish to say to our brother and sister, that while we acquiesce in what seems to be the plain indications of an All Wise Providence, yet we shall feel that their departure is a great loss to the mission whose welfare they have labored so long, so earnestly, and so effectively to promote, and a great loss to us, who have been blessed with their sympathy, their counsel, and christian affection.

"We assure them that though separated from us, their memory will ever live in our hearts; and our prayers to God will go with them, trusting that wherever their lot may be cast, they will dwell in the secret presence of the Most High and abide under the shadow of the Almighty."

We are glad to be able to say Mrs. Burton's health improved on her way home, though she is still very feeble.

Their address will be, Danville, Iowa!

"The people of the Sherbro were recently honored with a visit from His Excellency, Maj. Blackall, Governor of Sierra Leone.

The object of his visit seems to have been to regulate the affairs of this part of the colony; and to promulgate and enforce the authority and laws of the Colonial Government.

Copies of a proclamation were sent to the different parts of the Sherbro, and one was left at this mission station, and read and explained to the people assembled in the chapel.

By the terms of this proclamation, Her Majesty's Government declares that the territories known as Quia, Bendoo, and Char, the Bargroo, and Sherbro, and Turtle Islands, are formally annexed to Sierra Leone, their limits are defined, and the laws of Sierra Leone are declared to be in force.

In view of the formal promulgation of British authority, we wish to say to all our readers in the Sherbro, that Christian principle, not less than sound policy, demand of them that they quietly submit to, and cheerfully obey the requirements of the government. The teaching of God's word is explicit. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation."

"For rulers are not a terror to good works but to the evil. Will thou then not be afraid of the power? do that which is good and thou shall have praise of the same."

Our doctrine, as religious teachers, is the same now, that it has been under the native government. We hold that the law of God is supreme, but we also hold that all the requirements of those in authority, which are not inconsistent with obedience to God, are to be cheerfully obeyed. As teachers of the people, we "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."—*Early Dawn.*

Items of Intelligence.

Private letters from the West Coast of Africa, state that the slave trade was brisk, at Whydah, and that several sailing vessels and two large screw steamers had taken in cargoes of Africans, at that place, and got clear away to sea, notwithstanding the presence, in the vicinity, of one or two British cruisers. It is said that there is a regular system of telegraphy practised between slave dealers, all along the coast, and that the cruisers are well watched, so that the slave vessels are constantly apprised of their movements, and take measures accordingly. This doubtless accounts for the escape of the slavers.

The *Correspondencia*, of Madrid, states that hereafter, in accordance with a royal decree,

all slaves who may accompany their masters from Cuba to Spain, or any other country where slavery does not exist, shall be considered *free*. This decree is important and significant, as showing the progress of the exertions now being made, both in Spain and in Cuba itself, to provide, by legislation, for the abolition of slavery, in that island.

The Church of England is extending her African Missionary field. A new missionary Bishop has been appointed for the newly constituted Bishopric of the free Orange States, South Africa, and the Church Missionary Society have resolved to commence a mission on the coast of Madagascar, for which two missionaries have already been appointed.

Accompanying a handsome contribution from one of the missionary districts in South Africa, for the relief of the starving operatives in England, was a statement that \$250 of the sum was contributed by the native tribe known by the name of Fingoes, among whom the Wesleyan missionaries have many years labored in teaching Christianity and civilization.

Western Equatorial Africa.

A meeting of the American Geographical and Statistical Society was recently held at Clinton Hall, New York. Rev. Albert Bushnell read a very interesting paper on Equatorial Western Africa, in which region he has resided as a missionary, for the past twenty years. He gave a graphic sketch of the rivers, lakes, mountains, climate, resources, and general characteristics of the country, and of the character of the natives. The region he described extends 150 miles inland, and about 400 miles north and south, on either side of the equator, on the western coast. The principal rivers are the Gaboon, the Congo, and the Niger.

North of the equator the seasons are two—the wet and the dry. During the wet season the showers are so copious that the rain flows almost literally in streams. The hottest season is in December and January, and the extreme range of the thermometer is from seventy to ninety-eight degrees. South of the equator the rainy season is not so distinctly marked, and the principal peculiarity is the smoky season, when the air is so filled with

fog that it is impossible to see but a short distance, and everything wears a gloomy appearance. The climate is malarious to foreigners, but is not prejudicial to the natives. Though the climate is insalubrious, yet, after having the necessary appliances, there are generally no fatal results. The use of quinine, to prevent fevers and to cure them, is found extremely beneficial. The elevated interior, not yet explored by foreigners, Mr. Bushnell thinks is very healthful. The forests of the high regions, away from the rivers, he described as extremely luxuriant and beautiful. The cassada plant, the staff of life to the natives, grows there in abundance. There might be grown also cotton of medium quality. The agricultural products of the country are very valuable, and include nearly all grown in the tropics, but the natives have a contempt for agriculture, and are fond of trade.

The speaker gave a graphic description of the blighting effects of the slave trade upon that region. The bones and sinews, bodies and souls of men, women, and children, had been almost the only export, and tribe after tribe had been swallowed up in it. Of its horrors, we could have, he said, but the faintest conception—eternity, only, would reveal the bloody picture. The vessels engaged in the trade had been mostly American, and there were eighteen American slave factories on the Congo river. Large quantities of palm oil were, of late, being exported, and its production could be increased almost indefinitely. Though immense numbers of elephants were yearly slaughtered for the ivory they furnished, there was no fear of the ivory being exhausted.

The speaker said that instead of a region of pestilence, as was generally represented, it was a goodly land, with great agricultural and commercial resources. When the slave trade shall have been entirely suppressed, under the benign and stimulating influence of Christianity; when civilization will develop her present resources, they will be immensely valuable. Though it was not his purpose, the speaker said, to treat of the ethnology of that region, he would state that he saw some of the finest specimens of the African, there, and that the inhabitants would be found as susceptible of intellectual and moral improvement, and as high a state of civilization, as

perhaps any other people within the tropics. The territory in the interior had never been explored farther than eight hundred miles from the coast, and of the region beyond we have no certain knowledge. From all that he had seen and had been enabled to learn, he confidently believed* that there will be found an elevated, healthful, and densely populated region.

From the Cavalla Messenger.

RELIGION OF HEATHEN AFRICA.

A connection of twenty-five years with a Mission amongst heathen Africans, has given ample opportunity to study their religion. They have been very much misunderstood and misrepresented by imperfectly informed witnesses.

It is very commonly reported and believed that the heathen Africans, unlike all others, worship the *devil himself*. This may be true, but only in the sense in which it is true of all other heathen. Indeed the fact which we wish to prove is, that in all essential features, the African religion is the religion of all heathen people. That feature is that man, beginning with putting his own will and appetite in the place of God's declared will and pleasure, ends with *worshipping man*, and the creature in general. To go no further back, Noah was worshiped under the name of Chronos, Japhet as Jupiter, in Europe, Ham as Ammon, in Egypt, and Shem as Brahma Vishnu or Siva.

The remains of the same original ancestral worship linger among the Pagan Africans of the West Coast, in the tradition, that Sau was the father of the foreigner, and Nyesoa of the African. Coming to the present popular religion, it is mainly that of the Spirits of ancestors, and of departed Warriors, Chiefs, Kings and relatives. They are styled *Kwi* or singular *Ku*. It is remarkably the same term applied to the foreigner from the view that he is a superior sort of a being, like those whom they worship. The foreigner is called *Kupe* or *Kube*, the latter syllable meaning person.

These *Kwi*, though all the spirits of men, and bearing the names of men, may be divided into different classes.

1. There are those with whose origin and history the present generation are unacquainted. These reside in rocks or hills or streams,

near a place which has been inhabited successfully by different Tribes. Thus at Cavalla, on the West, is *Bweds*, inhabiting a rock, and giving name to the rock and stream near by, and to the settlement itself. To the east is another rock; about equally distant is Nyebe. At both these places sacrifices are made at irregular intervals. The names are doubtless those of old Chiefs or Kings, who led some former colonization of the place, or otherwise distinguished themselves.

2. *Kwi* are discovered and worshipped in particular places, as by accident. Thus, one is passing a bush: a snake comes out and bites him; the *deyabo* (demon man) on being consulted, says that a *Ku* or demon resides here, and that he is hungry or angry because no sacrifice is made to him. Thus, offerings begin at this place.

3. Then there are *Kwi*, who have the reputation and position of the ancient oracles. Such a one is in Babo, at Hidie on the Cavalla river. He is called *Bwide Nyema*, the name of a man. The oracle, tradition says, came from the Windward, and, at length located himself in Babo. From behind a rock, through an opening, the *Ku* gives responses by an officiating Priest to the deluded people who consult him, from east and west, and north, to the distance of 100 to 200 miles.

4. But by far the most common objects of worship are the spirits (*Kwi*) of those who have recently died.

The degree and kind of worship depend upon the standing of the parties when living. A great king has offerings made at his grave in seasons of public calamity, or when measures of general interest are to be adopted: the *Ku* of a great warrior, in time of war, that of a great trader, when trade declines.

The general ideas here again conform entirely to those of the heathen Greeks and Romans, in fact the heathen everywhere. All have their gods of war, of trade, of policy, &c.

In the worship of the Pagan Africans, of this region at least, it is difficult to detect any sense of sin *as against God*. The *transgression*, on account of which they make offerings, are failure to feed the *Kwi* (demons) or having given, *gidu* (sassy wood) unjustly, or having eaten secretly, which should have

been shared by the people, etc. It is proper to add there is yet some sense of *right*, though not as unto God. So that it has been well said, that *superstitious worship* is better than no worship at all, since it implies and cherishes some notion of the right and good, and thus of moral obligation. Offerings are made in part regularly, but for the most part irregularly.

The *Bodia*, who is at once the president of the *Nyekbade* [patriarchs] and high priest, makes offerings monthly [at the new moon.] But when general offerings are commanded by *deya* or oracle, this devolves upon a person in a particular family by hereditary descent; the individual being designated, or a vacancy by a *deya* or oracle. Besides these, offerings are made at the dictation of a *deya*, or at the discretion of individuals, before their houses, to avert calamity and secure good. It is wonderful (if old history, were not here again, the new,) to see *how near and how human* these *Kwi* or spirits of the departed are made to be. They hover about the houses of relatives, speaking to them in dreams and visions. They even visit them when relatives have emigrated to a distance from the place of interment, helping them by their invisible influence for good and evil. Some of these visits are manifested in a terrible manner. Thus, we have periodically a violent tornado from the east. It usually prostrates trees and often houses, in its course. This is caused by the spirits of Nimlebo passing up to visit their relatives, formerly living at the leeward, but now at Cape Palmas.

Again. Two brothers die. One K. is suspected of witchcraft. But he receives a more honorable burial than his brother W. At this the latter is offended. He lashes the sea into a tempest; causes it to overflow the burying ground, and expose the bones of dead! The suspected brother is disinterred and removed to the burying-ground of the witches.

SIAM AND THE GOSPEL.

This nation has been an anomaly in the history of heathen nations—has it not? For years the missionaries have been brought into immediate contact with the king and principal men in his court. So that they have had every opportunity of knowing the way of life, if they chose to seek it. Know-

ledge is spreading—mere civilization, (if, indeed, there be any true civilization without Christianity,) is advancing as fast as we could expect or look for. And although at times the “heavens seem as iron, and the earth as brass” in the spiritual world, we must wait for the promises of God to be fulfilled in his own time.—*Home and Foreign Record.*

FROM REV. J. S. GREEN.

SANDWICH ISLANDS.

Treasurer of the A. M. Association:

My Dear Brother:—

It is my earnest prayer to him who hath the hearts of all in His hands, that he will raise you up friends and helpers in this time of trial and rebuke, so that you may, without embarrassment, go on in your good work, carry out the designs of our Association, and give the pure gospel of His Son to the benighted heathen who are perishing in their sins.

Could I address our old and tried friends who have, all along, done what they conveniently could, I would beseech them to redouble their efforts, seeing God, in His providence, is making it more and more apparent that the ground we are taking in giving the gospel, disconnected from the gains of slaveholding, is the only truly Christian ground, and that, while occupying this ground, we may be sure of the divine blessing. Can you not, dear friends, both seen and unseen, do more than you have yet done to sustain our Association in the foreign and domestic field? Can you not, by more self-denial and extra effort, double your contribution at once, and thus enable our friends at 61 John Street to carry out all their plans, and even devise greater ones? And can you not now demonstrate to many of your friends the necessity of aiding an Association like ours? Had all missionary societies taken as high ground as ours has, would our country have been in this distressing state of conflict? especially, would our own brethren have been *slain and scalped* by those to whom a slaveholding gospel has been preached; the members, perhaps, of slaveholding churches? Never, I am sure. Why then, should not all who love the Lord Jesus Christ, aid us, at once, in our good work? Especially now that God is opening so wide a field in your own country—in the very midst of rebeledom. The Lord help you, one and all, dear friends, to do your duty.

From an old Friend in Connecticut.

I am very glad to see that you are extending your labors, and very successfully; as God is opening wide and effectual doors to reach the poor fugitives from the cruelty and darkness of slavery. Oh, blessed work! Who, that has a heart to sympathise with Christ in his work of Redemption, will not burn with unconquerable desire to aid you by all the means in their power.

What God will do with our country in the great contest that is upon us, I know not. But if we do not willingly, joyfully, and earnestly make such vigorous assaults on the power of slavery as to break it down effectually, then I believe that our doom, as a nation, is sealed.

Although the proclamation of freedom has gone forth, yet the determination to render it ineffectual, by those in positions of power and influence, is so strong, and the almost universal prejudice against the colored people so inveterate, we have great reason to fear that it will fail.

In this emergency, the friends of Christ and of emancipation should industriously improve the openings which God has made, to reach the poor victims of oppression, and, through your Society, and other kindred instrumentalities, to pour into their minds that knowledge, which, while it makes them free men in Christ, will effectually unfit them to be, henceforth, the slaves of men. Intelligent slaves are unsafe property; and your schools and teachers, properly multiplied, will soon undermine the foundations on which slavery stands. Oh, that the friends of Christ, of Humanity, and of a Free Government, could now see what power is placed in their hands, and by their liberal offerings enable you to enlarge your labors in the boundless fields opening before you. You say that the number of Christians who offer themselves as missionaries and teachers to the freedmen is greater than your ability

to sustain them. Friends of Christ! if so many are willing to give *themselves* to the work, what shall we do, who stay at home?

A. T.

Kidnapping.

Miss E. E. Johnson, our Missionary teacher of the colored people, at Evansville, Ind., wrote, Feb. 27, that her school was increasingly prosperous. Concerning the general condition of the people, she wrote;

"The colored people here, and in this vicinity, have been greatly troubled by kidnappers. Some of our officers are doing this business, and show great cruelty toward the poor creatures. Some of those who have lived here always, have been seized, and were in great danger. The attention of the public has been directed to the subject, and I trust it will be prevented, in future.

"As a nation, we are not yet sufficiently humbled to expect the blessing of God. I believe God loves justice and humanity, and will succeed the cause of truth, in spite of all the powers of sin. We are so near the slave States, and have so many interested in slavery, that we seem the slowest to learn the leadings of Providence, and the path of wisdom."

FROM REV. S. BLANCHARD.

Oregon, Holt Co., Mo., March 31, 1863.

Within a few days past I have twice addressed the people about seven miles north east of this, upon "The Relation of the American Churches to American Slavery." The discourses were listened to with deep interest, being the first of the kind ever presented in this part of the country.

Yesterday I was in White Cloud, about ten miles west of this, where there are a number of colored persons from this and other places. Some of them are going to school there; I was informed, with the concurrence of the people of the place.

Intemperance is exerting a great in-

fluence upon the people, and unless its influences are stayed, it will at no distant day, in some localities, result in the ruin physically, financially and eternally, of many. One man of commanding influence told me a few days ago that he was once near the certain road to drunkenness, but that he has now reformed, and proposes to go with me, and lecture upon the subject. With him as a laborer, I am confident we can do much good.

A Blind Missionary.

We have read with great interest, the report of Rev. Horace Bushnell, city missionary Cincinnati, Ohio. Physically blind himself, his labors seem blessed of God, to make the blind in sin see and embrace the plan of salvation through Christ. The kind of labor he performs can be judged of by the following extracts:

"For twenty years you have sustained me as a minister, in this city and vicinity. You have not urged me to labor for the advancement of a sect, or for the promotion of any peculiar religious views; you have only insisted that your missionary should tell the story of redeeming love to dying sinners, when and wherever found. The prisons, asylums and hospitals, the lanes and alleys, haunts of vice and abodes of poverty, have been indicated as appropriate fields of labor. The poor, the ignorant, the sick, and the dying were to be the objects of his solicitude. If he could feed the hungry, and clothe the naked, and find friends for the homeless, it was well; but he was required to carry the bread of life, the balm of Gilead, and the water of salvation. To heal the sin-sick soul, give the word of life to the perishing, and to restore the wanderers to the fold of Christ, was to be the great object of his mission. If the work be self-denying, he would not forget that it requires self-denial to sustain him; and if the blessing of many, ready to perish greet his ear, the same blessing should gladden your hearts. If, through the efforts of the last twenty years, more than fifteen hundred souls have been brought from darkness to light, next to the grace of God, they are indebted to your charity and prayers.

* * * * *

"Leaving the omnibus one day, and feeling for the side-walk with my staff, a woman's voice inquired, 'Are you blind, sir?' 'Quite blind.' 'Well, here's the side-walk; but can you guess where you are?' 'Yes, at

the corner of — and — streets.' "Well, you are good at guessing; but can you tell why God has deprived you, a holy man, of sight, and left me, a drunken sinner with my eyes?" "Even so, Father, for it seemed good in thy sight." "Yes, he may be your Father, but he is not mine." "Have we not all one father? Hath not one God created us all?" "One God created us, but I am now an enemy and not a child." "It may be so, yet through the blood of Jesus they who were sometime alienated, and enemies by wicked works, become reconciled to God." "It may be you would be offended if I offered to lead you over this rough place?" Now Simon, the Pharisee, said silently in my heart, if this man were of God, he would know what manner of woman this is that toucheth him, for she is a sinner; but the scene of Bethany was present, and I said, "I will not be offended; take my arm." She did so, saying, "Thank God! thank God!" "For what?" "That I may guide the feet of one of his servants, for I am not fit to touch the hem of his garment. I had a brother once, and he was a Minister of God, like you." She was weeping. The hearse passed before us. She said, "You can't see that?" "No, what is it?" "That is the paupers' carriage. Even we drunken paupers ride home in that, when life ends." "To what home?" "The grave." "Is the grave the sinner's home?" "Would to God it were; then I could have hope of rest, at least." "Have you no hope?" "No hope! Their worm dieth not and their fire is not quenched." "But you *should* hope." "Why should I hope?" "God is good!" "But I have abused his goodness." "God is merciful!" "I have despised his mercy." "But God is love!" For a short time she was silent, and then resumed: "How can such a sinner as I have hope?" "It is a faithful saying that Jesus Christ came to save sinners." "But I am a *great* sinner." "His blood cleanseth from all sin." "I'm a lost sinner!" "But he can save to the uttermost all that come to God by him. Now, go and put this trembling hand into the hand of Jesus. At his feet confess your sins and ask for mercy, and you shall obtain it." She wept aloud, and with a voice of agony exclaimed, "Oh! that I knew where I could find him. I would kneel at his feet and wash them with my tears, and never leave the place till the paupers' carriage came to bear me to the grave."

Here I parted with the despairing stranger, whom I had never met before; but recently, when passing an unfrequented street, that same voice called, "God bless you, sir! God bless you! Let me help you over this broken way, for I have found him." "Found whom?" "He that can save to the uttermost; and blessed be his holy name, for his blood cleanseth us from all sin."

American Missionary

NEW-YORK, MAY, 1863

SPECIAL NOTICES.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNIVERSARY MEETING.

An Anniversary Meeting of the American Missionary Association will be held at Boston, Wednesday May 27, at 11 o'clock A. M. in the Tremont Temple. It is hoped the occasion will be one of very special interest. Thousands of friends, with warm hearts, will want to hear, especially of the work of the Association among the "Freedmen," the immensely important and interesting missionary field opening in our own country.

THE APPOINTED FAST.

On another page we publish the President's Proclamation, calling the nation to fasting and prayer. We trust it will find the friends of the American Missionary Association ready to respond, with all their hearts, to the call, and that, in observing it, they will keep the fast that God "has chosen," as recorded, Isaiah, 58th chap.

While, like Daniel, they confess their sins, and the sins of their people, and present their supplications before the Lord their God, will they not also contribute a part of their substance to relieve the oppressed, "cover the naked," give religious instruction, the knowledge of letters, the Bible, and Christian ministers and teachers to the oppressed of our land, who are now, in the providence of God, becoming freedmen.

Believing that such an offering will be acceptable to God, we respectfully suggest to our friends in all parts of the

the taking of collections, on

the day of our national fast, for the special object of relieving the temporal wants, and sustaining Christian missionary labors, among the late victims of oppression, the "freedmen" of the South; and we hope that where collections cannot be made, individuals will themselves forward their offerings directly to our Treasury, for this purpose.

A special effort of this kind seems to us eminently appropriate to the occasion, and we submit the suggestion to our readers, in the strong hope that a new impulse may thus be given to benevolent labors in behalf of the victims of most cruel wrong. If done for Christ's sake, He will surely say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Rev. W. W. Patton, of Chicago, has recently made a trip down the Mississippi, in behalf of the Sanitary Commission. He used the opportunity to make himself acquainted with the condition of the freedmen there, and has sent us a very valuable and interesting report concerning them. We should have given it to the readers of the *American Missionary*, in this number; but before receiving it, we had put into the printer's hands a detailed report from the same field, drawn up by Chaplain Eaton, "Superintendent of contrabands," for that department.

Chaplain Eaton's letter was in answer to one from Rev. H. Cowles, of Oberlin, Ohio, who kindly sent it to us for publication. It will be found on the 112 page of this number.

THE SABBATH.

The correspondent of the New York Times, writing from Charleston Harbor, April 6, says.

"The chance of running up to Charleston bar on Sunday morning was too favorable, even for so conscientious a man respecting Sabbath observances as Admiral Dupont, to allow it to slip. The day seemed especially sent by Providence to invite a forward movement, and by 8 o'clock the fleet of iron vessels, preceded

by the flagship James Adger, were coursing through the smooth water for Charleston bar. The Keokuk, being of lightest draft, alone crossed over for the purpose of planting buoys to mark the way for the rest of the fleet, and the others came to anchor outside."

In the account of the battle we learn that Commodore Dupont could not bring his flagship, change! to the Ironsides, into line of battle, so as to fire more than one round; and the Keokuk was sunk!

LIBERAL PROPOSAL;

FOR THE BENEFIT OF THE FREEDMEN.

A letter from which the following is copied, has been received at the Rooms of the American Missionary Association.



RAYMOND, Racine Co., March 11, 1863.

"*Dear Brother:* Please listen to a short epistle from an old friend at the West, whose motto is that all belongs to the Lord, and who has long felt that what He has made us stewards of, should be used for his cause, and that we should rejoice that there are so many opportunities for doing good with what the Lord has entrusted to us. And now, after that we have been praying to the Lord to open a door of access to the slaves of our country for nearly a quarter of a century, and He is now doing it in a wonderful manner, it does seem to me that we ought not to be slow in giving them the Gospel, and such other instruction as they may need.

In view of this, I feel thankful that I have been spared to this time, and permitted to do something for those who are being made free. I therefore make this proposition: That I will be one of twenty to raise eight thousand dollars (\$8000) for the immediate benefit of the Freedmen, leaving it for the Executive Committee of the American Missionary Association to appropriate it as they may think best, in supplying them with Missionaries, teachers, books, &c.

Signed GURDON JUDSON."

Mr. Judson has already sent us his share of the above, viz, \$400; are there not nineteen others, to imitate his example!

 **WANTED.**  We very much want copies of the following numbers of the American Missionary MAGAZINE: viz. the numbers for February,

March, May, June, and December, 1859, and the January number for 1861.

We want also to get copies of the following numbers of our Annual Report, viz. Report No. 2 (for 1848): No. 3 (1849): No. 5 (1851): No. 7 (1853): No. 10 (1856): No. 12 (1858): No. 14 (1860).

If any of our friends will send us copies of either of the above named Magazines, or Reports, we will esteem it a great favor, and if they require it, will pay them for them.

We need them to make up our files.

Particular notice.—Rev. J. S. GREEN of the Sandwich Islands, requests us to ask his friends who desire to forward anything to him, to send it to the rooms of the American Missionary Association, 61 John St., New York, and not, in any case, to the rooms of the American Board.

FREEDMEN.

VIRGINIA.

FROM MISS HARRIET TAYLOR.

Portsmouth, Va., March 30, 1863.

You are probably aware that our school is held in the colored Methodist church. We have now three distinct departments. There are, in my classes, about twelve adults, who show their eagerness to learn by their persevering attention to their lessons, and they have made very encouraging advancement, in the past month. Of course some of the children are careless and indolent. A school has probably never existed without some scholars of this character—but the majority are attentive, and seem grateful for the privilege of attending school. They are generally very respectful towards the teachers, and sometimes express their gratitude in little gifts of flowers and fruit, which have great power to cheer a teacher's heart.

The Sunday School is very interesting. Yesterday, over two hundred scholars, among them several adults, were present. One woman who is "right far along in her sixties," as she told me, said, "I'm old, but I has a mighty desire to learn." She related to me a portion of her sad history in these words:

"My Missus lives in Portsmouth, now, but after I had served her so long, and been nurse for all her six children, who called me Mammy, she drove me away from her like a dog. She sold six of my children away from me, and I had only one left, my baby, a girl as high as you. She lived with my Missus. I had been hired out a long time, but last year nobody would hire me, and when I went back to my Missus, she said she would shoot me if I ever came there again, because I wanted to steal my girl away. Very soon after that, she sent her to Richmond to be sold, and then boasted that she got \$800 for her. O! if it hadn't been for this blessed gift of God, the Savior, I'd a been dead long ago." "Where is your husband?" An expression of holy joy lighted up her care-worn face, as she answered, "I know where *he* is. He's in Heaven, shouting, and looking out for me." This poor, abused woman now earns her scanty support by selling apples and cakes near the Portsmouth ferry-house.

Another aged woman in the Sunday school, yesterday, said, "I have had a great many trials to contend with, but I wanted to learn, and have been trying a long time by myself, but could not get along much. Now I mean to come to school every night, and I pray the Lord that he will let me learn to read the Bible, before I leave these shores." Still another said, "I used to know right smart of spelling, but the white folks knocked it all out of me. For twenty years I have been hired out to different people, but six months ago my Missus died, and as my Massa is in the Secesh army, I am left to myself. This has been the happiest half year of my life. Now I'm going to learn to read."

You cautioned me against writing too long letters, but I cannot stop yet. My life here seems like a continual reading of Uncle Tom's Cabin, so many incidents of thrilling interest are daily narrated to me, and I wish to communicate what I hear, to all my friends, though they may find my letters wearisome.

While multitudes at the North are lamenting the terrible war which has deprived them of loved ones, it is consoling to see its good effects in the reunion of husbands and wives, or parents and children, long separated by the power of slavery. I saw, a few days ago, an

old woman, whose owner, living in Matthews Co., Va., had "hired her out," in Portsmouth, for five years, during which time she was not allowed to see her husband or children. Two months ago, her husband escaped from his master, and came to her. In speaking of his escape, she said, "I reckon I'm glad of the war, for, if it hadn't been for that, I never would have seen my old man again."

Many of the freed people of Portsmouth are in very destitute circumstances, and to relieve them, the colored persons who are more fortunate have formed an association called the "Human Aid Society." This society has a President, Vice-President, Treasurer, Recording and Corresponding Secretaries, and a Board of twelve Visitors. Its meetings are held every Monday afternoon, in the Methodist Church. After religious exercises, there are two or three addresses by members of the Society. Last week, one speaker, in the course of his remarks, said: "after all the trouble we've had, the Lord is working for us now, and we must work for ourselves. We must show our enemies that we are *men*, that we can take care not only of ourselves, but also of our poor brothers who have no work, and nothing to eat or wear. I never thought so much about my manhood as I did after meeting, last evening. I was sort o' studying about myself, and I thought, 'Haven't I the faculties and principles of man? I believe I am a *human* man, and not a brute.'" This "chattel" is certainly a noble specimen of humanity. With his own earnings he has redeemed himself and five children from slavery, besides purchasing a house and large garden lot.

FROM H. S. BEALS.

Portsmouth, April 1, 1863.

Though nearly two weeks have passed since I arrived here, I have not seen a moment in which I did not feel grateful to you and your Com., for sending me. Everywhere among the Freedmen here, there is much anxiety to learn. The judgment of the adults is better developed than I supposed. Many of them have clear and intelligent ideas on a great variety of subjects. They need only the power of letters, to clothe those ideas with taste and beauty. They are fast acquiring this knowledge. Sixty at least, in the day-

school, are beginning to read without spelling their words. But the evening-school is the most interesting. These people seem to be keenly alive to the developments of the present hour. Monday, at 7 P. M., I had promised to address their Society for the poor, called the "HUMAN AID SOCIETY." I tried more to awaken them to the wants of the future, than the present. To inspire them with clear ideas of the bright and glorious morning that was opening before them, and their obligation to use every effort, to secure immediately, all the privileges of a free and happy people. The house was quiet, many times painfully so to me. When I reminded them of the already acquired freedom of hundreds of thousands of their race, that God was to strike off the crumbling fetters of four millions of slaves, that they would soon be permitted to embrace their sons and daughters from the rice swamps, and cotton fields of the South, many of them involuntarily rose to their feet, and they could scarcely be restrained from breaking out in loud and joyful hallelujahs. They contributed \$22,57 to the fund for the poor. Yet these contributions do not meet the demand. One woman enquired at my school-house door, yesterday, if there was any way she could get clothing so she could go to church. She had no work. The school prospers.

SOUTH CAROLINA.

One of our missionaries in South Carolina, speaking of the variety of labor necessary there, says, "on the road, in the boat, crossing the ferry, I make their acquaintance,* and find that wherever I go, on the Island, my face is known, and they count me their friend. I make it a point to explain to them their position as affected by the war, to give them Bibles, Testaments, and primers, to teach them that an honest industrious old man should not be called "Jack," but has a right to keep two names, or name and "title," as they call it, and stimulate them by posting them with news as I have time to read it.

"We have good meetings—good prayer meetings—some have risen for prayer, some profess to be seeking Christ, and give evidence of a Christian life—men whom I see every day, and whom I respect and trust. If I am only sure that they are converted, it troubles me not at all whether they join the Baptists, the Methodists, or the Presbyterians, all of whom have able supporters in my little congregation."

[A writer in the "Free South", gives the following account of a visit to one of our mission schools.]

Beaufort, March 11, 1863.

I wish that each of your readers could have been with me this evening, but as they were not, I will try and give you some faint idea of the scene I witnessed.

It is now about a year since the Sabbath school under the supervision of Mr. McCrea was commenced in the Praise House, and he and the teachers thought it very appropriate to commemorate the event by suitable exercises, singing, speaking, &c. Accordingly, we assembled about four o'clock; and in a very short time after the doors were opened the room was nearly filled by upwards of three hundred children. Their neat, tidy apparel, and their cheerful, happy faces presented a striking contrast to the group of dirty, half-naked, shrinking creatures who met there a year ago. The empty seats and the space round the door were soon occupied by the fathers and mothers who had come with commendable pride to see and hear their children.

The exercises commenced by the singing of those sweet words, "I want to be an angel," by the children under the the direction of Mr. McCrea. All then joined in repeating the Lord's Prayer, followed by the song, "Around the throne of God in Heaven." Mr. McCrea asked them a number of questions, their ready replies evincing quick memories. The promptness with which they repeated the commandments and many other passages of Scripture, surprised me, for it was not merely with parrot-like accuracy, but in an intelligible manner, and their answers when questioned, proved that they understood their import.

* The "Freedmen."

Several ladies were present, and not only seemed interested themselves, but their presence seemed to animate the children and their parents. Various pieces were sung, of which my memory recalls "America," "Sweetly Singing." "We love to sing together," "John Brown," and several other interesting songs. As I listened to their sweet voices, and looked upon their animated countenances my heart throbbed with thankfulness that I had been permitted, however humbly, to aid in the good work of teaching the sons and daughters of sorrow. I looked back to the past, and thought of their privations and sorrows; of the door that had been opened for their instruction; of the extreme destitution and ignorance in which we found them last spring. I remembered how hopeless, almost, the task then seemed, as we looked upon our little band of laborers, and thought of the magnitude and importance of the work upon which we had entered. I thought of the many obstacles and discouragements we had been obliged to contend with; and then I thought of the additional laborers God had sent into the field; of the increased interest in our mission felt by the North, and seeing before me the partial results of our toils in the past, I looked hopefully to the future.

Not the least interesting feature of the occasion was an address by Sharper Green, a colored man. He told the children of the superior advantages they were enjoying; far above anything their parents had known, and urged upon them the necessity of a right improvement of them. Then addressing the parents in the language that seemed to come from the heart, he entreated them to aid by every way in their power, the efforts of the teachers. Though they might not aid in imparting book knowledge, yet he said they could see that their children were regular in their attendance at the day and Sabbath school; that they were neat and clean; and quiet and orderly in their behavior in the street and at home.

Then followed a very pleasant scene. Each child received a little present, and their sparkling eyes, and the abundant display of ivory, showed their appreciation of it. The children then joined in hearty and prolonged cheers for their worthy superintendent and teachers, and were dismissed with the utmost

order. And the last I saw of them, they were wending their way to their respective homes with all the mirth and glee of white children on similar occasions. M.

MISSOURI.

FROM REV. GEO. CANDEE.

St Louis, Apl. 7, 1863.

Sabbath morning, I talked to the "Freedmen" at the Missouri Hotel, the headquarters of those under the care of Government. In the afternoon, I preached for the 2nd Baptist (colored) Church, and for the 2nd "African Methodist" Church, in the evening. There are three such Methodist Churches in the city, and three colored Baptist Churches. The second Baptist church owns its own property, valued at \$15,000, so the second Methodist church owns its own property, about \$3,000. Another one owns its property clear, two others own houses on leased lands.

The congregation at the 2nd Baptist church averages about 600. I was told that about two-thirds of them are slaves, about three-fourths or four-fifths of the congregation are mixed blood, some so white that a stranger would not mistrust that they are at all mixed. I learn that all these churches refuse fellowship with slaveholders, and I know that their ministers denounce slaveholding in the most unmeasured terms.

On Sabbath, public notice was given that the next day would be observed by all the churches, in Union meetings, as a day of fasting and prayer for the abolition of slavery, and that the minister's association would have a "cabinet meeting" in the morning, to make arrangements for the public meeting. I was invited to meet with the ministers, also to attend the other meeting. The ministers resolved to appropriate the collection of the day to the "Contraband Hospital" of this city.

I was called upon to make a statement of my mission. I told them of the A. M. A. Of its history, its mission, and of its many supporters. That it had sent me here to establish a mission among the "freedmen," and any poor persons of color who might need the gospel, . . . that Bro. Richardson was here to teach school for the poor, and if necessary, other teachers would come, colored or white, or if they had any qualified among

themselves, they could probably be aided by the A. M. A. I then suggested that the minister of each church try to get the freed-men into their churches and help them.

Various suggestions were made by the brethren. All rejoiced in my coming, and in my offers of good to their poor brethren. Some suggested that I organize a freed-men's church, that it was impossible to get them into the other churches at present, and that the churches would appoint a committee to assist me in securing a place, and in collecting the people. There is now, probably, no danger of mobs. For six or eight years past, there have been four or five colored schools taught in the city, and several Sabbath-schools, in defiance of State law. The election that occurred yesterday, is a glorious triumph for freedom, and will secure to men of color in this city, all their "legal rights" and some of their natural right. I feel clear now that a wide door is opening for the gospel in this State, and that much can be done immediately for the colored people in it, and for such as shall come from the South.

The fast-day meeting which I attended yesterday, was very interesting. It is an annual occasion, inaugurated about eight years ago. The election of yesterday, which gives more hope to the poor slaves in this city and State, than any victory or proclamation of the past, occurred on this fast-day. It was said in the meeting, that ever since this day has been observed, the christians here, have as much expected that slavery would come to an end, as they expect to be saved. They trust in God. They claim all his promises to the poor and oppressed, and believe his Word.

DEPARTMENT OF TENNESSEE.

Since our last, we have received several letters from Rev. S. G. Wright, dated at Columbus, Ky., or Memphis, Tenn. There had been much sickness among the freed people, at the latter place. Mr. Wright says he has never before witnessed sufferings equal to what he sees there, and that it is trying beyond description, to enter the tents where the sick are lying in filth and want. He says, again:

"I take along, a testament, and find opportunities to read portions of it to those who rejoice much to hear it; this pays for all the unpleasant part of the work. I often enquire after past history, and am sometimes greatly interested and instructed. I describe to them the feelings of Northern Christians toward them, and it excites their gratitude and joy.

"It is painful to hear them speak of their trials since they have been here, many of them have lost four, and some even six children by death, but notwithstanding all these trials, very few are heard to speak of their former life but with horror. They almost without exception, declare they would prefer to all die here, rather than go back into slavery.

"A school of 150 colored children is in progress in the city, the colored people support it. (It is taught by discharged soldiers, and a colored woman from Louisville.) The people pay \$1.33 per month per scholar. It was mobbed twice, but the General has ordered a guard to protect it, and it prospers. The secessionists are mad beyond expression, that a "nigger school" is being taught here, but it goes ahead. There ought to be several such schools. A large Sabbath school is carried on in another part of the city."

In another letter Mr. Wright speaks of the great good done to the colored people by the clothing that has been sent them. He thinks some three hundred boxes have been distributed among the people, at different points in the Southwest, but the number constantly arriving and in great destitution, (one day 950 freed people came to the camp,) creates the necessity for constant supplies. He asks especially for clothing for women, as that is most needed. We hope our friends in the West will everywhere bestir themselves in efforts to clothe the naked, and send packages of clothing directed to the care of chaplain Eaton, "Supt. of contrabands," at Memphis.

FROM CHAPLAIN EATON,
"SUPT. OF CONTRABANDS."

The following letter, addressed to Rev. Henry Cowles, has been placed at our disposal.

OFFICE OF GENERAL SUPERINTENDENT OF }
CONTRABANDS; Department of the }
Tennessee,—March 13, 1863.

REV. HENRY COWLES.

My Dear Sir, Yours of the 2nd inst., is received.

The following tabular view presents most of the statistics yet in my possession in regard to the subjects of your inquiry.

1. The number of Freedmen in this Department and where located.

Cairo, Ill, 1700. Superintendent; Rev. Mr. Rogers.

Providence, La, 2000. Superintendent; Rev, Mr. Livermore.

Columbus, Ky, 500, no Superintendent.

Jackson, Tenn. 800, chiefly in Government employ.

La Grange, 750. Superintendent Rev. Mr. Morrison.

Vicksburg, 1200. At work on Canal.

Bolivar, 1131. Of whom 294 are men; 617 women and 222 children.

Corinth, 3657. Of whom 658 men; 1440 women; 1559 children.

Grand Junction, 1708. Of whom 353 men; 464 women; 891 children.

Memphis, 1236. Of whom 317 men; 218 women; 701 children.

But in Memphis, 2,500 are scattered about the city, not yet under the care of the Superintendent here, among whom the chief suffering now exists—not included in the above estimate of 1236.

As you observe, from some Posts we have only their sums total;—from others facts of great interests. On these statistics I should be compelled to base my answers to your direct interrogatories; as that would be in a measure inferential, I leave it to you. I am assured that we should agree that the ideas conveyed to the public upon these subjects should be most strictly truthful, and you undoubtedly feel deeply the responsibility you assume in presenting the subject; certain things, neither figures nor language can

present. I wish exceedingly that you had visited us; and yet, seeing all to be seen in a short visit is only a slight help to a complete view of all the facts. Besides changes, succeed each other in quick rapidity.

GRAND			MEMPHIS.			JUNCTION.			CORINTH.			
Men...	Women...	Children	Men...	Women...	Children	Men...	Women...	Children	Men...	Women...	Children	
317	218	701	353	464	891	353	464	891	658	1440	1559	
...	Field-hands.
...	African.
...	Mixed.
...	Carpenters.
...	Blacksmiths.
...	Teamsters.
...	Cooks.
...	Laundresses.
...	Seamstresses
...	Can read.
...	Married.
...	Have children.
...	Cases of Sickness.
...	Deaths.
...	Births.

TABULAR VIEW OF THE FREEDMEN AT THREE STATIONS, WITH MINUTE PARTICULARS.

The history of the facts enacted under my observation since I was ordered to assume General Superintendent Dec 17th, would fill a volumn. Shall I attempt anything complete in a note?

Interrogatories 3 and 4—*Employment.* There is a demand for thousands more of able-bodied men;—many women are employed about Hospitals, and as cooks, laundresses &c. All work done by the blacks in Hospital goes unpaid, paymasters declaring there is no authority for paying them; and very much too, of what is due from other funds as well as for private services for officers. We all see the impossibility of elevating a race without the motive of reward for industry.

A large amount of cotton has been

picked in different quarters by women and children and feeble men. In some instances the pay has been given direct to the individuals and soon squandered; in others you can hear of no pay;—in others, pay has been given in part to the persons doing the work, and in part put into a general fund for the good of the camps with which they were connected.

In these cases it has been found most satisfactory to the individuals, and by far the most promotive of their interests.

Int. 5th. The *destitution* I have seen among these persons, is too appalling for belief. I could not attempt a description. Now, however, actual suffering on account of nakedness is rare, indeed I think it cannot be found save among the new arrivals. The supplies that have come have been a marvel in our eyes. Whence are they? By whose hand have they been moved? This can be none other than the work of the Lord. The government has clothed the working men, when the officers in charge have been faithful to their trust.

I ought to specify those employed on Railroads, and defences as paid—at least that is the intention of the officers in charge—of course pay for them, delays as it does for soldiers.

Int. 6 and 7. The *need of Teachers and Preachers*, of course is great. The opportunities for them are opening slowly, should the government locate the people for a season, as it may, on fertile Islands and choice lands, places for many laborers will be opened. Should the camps remain where they are, there are opportunities, though less available.

Representations have gone up to Washington asking whether the camp at Cairo shall be moved from Illinois; whether agriculture shall be attempted; and asking that the matter of pay be regulated;—all endorsed by Gen. Grant.

At La Grange, Grand Junction and Providence, they are still picking cotton; but the two former camps and the one at Bolivar, it is expected, we shall move here;

Gen. Grant ordered the camp from Corinth here, but it has attained such excellencies, that it has not only overcome opposition but won the favor of all reliable officers thereabouts, who came forward, Col. Chetland commander of the Post, and Gen. Dodge commander of District, and made strong representations against it, so strong that in the exercise of the discretion given me by Gen. Grant when he delivered me the order for their removal, I referred the answer, forwarding my reason, and that order has come back, leaving the removal entirely to my discretion. I am inclined to think the camp will be permanent for the season; if so, there will be the best of opportunities for teachers. In regard to Memphis, I have asked Chaplain Fiske, my Superintendent here, to make a statement which I will inclose, just at this juncture, I would not advise the sending forward of more teachers, but would have persons turning their minds to it, preparing themselves for it.

The ladies you mention, appear to have some special qualifications. We really need here, just now, a lady to take charge of the sewing machines &c, of sewing Department, perhaps two. We have two teachers here, one at Grand Junction, and two are now here for Corinth—Messrs Wright and Pierce are also preachers.

Every step has been one of anxiety. Just now we are *waiting*—will the government do anything adequate? If so, charity will be but slightly taxed and the highway will be opened for these people, and those who would do them good. If not, the way is hedged up and our way is to continue immeasurably perplexing and discouraging.

You may think this writing is calculated to chill the hearts of those who are aroused, I know it is, yet calculated to chill them only as the facts are—not all as the facts are—with which we have to contend daily, and I would have the cour-

age and charity, and endeavors of the public, always of that intelligent character, which invites the test of facts, and is inspired to greater and still greater sacrifice as the test is more severe.

In this work no sentimentalism founded on fiction will answer.

This is a benevolent enterprize of the largest consequences, to be conducted not merely in the midst of hostile passions, and prejudices, but under the cannon's mouth and amid the rattle of musketry. I would say, encourage only those to come to the work, who are made of the right stuff.

Mr. Wright, now here, is worth his weight in diamonds.

We cannot afford to make blunders. Christian charity cannot afford to pay for them.

We have not yet the authority, but have no doubt it will be given, to furnish rations for all persons sent as teachers or missionaries among this people.

You will notice I have said nothing about Helena. The troops by special order are under Gen. Grant's command, but the place, is not exactly 'in his Department, and I have never assumed any supervision there. Some 3000 were there at last accounts under charge of Rev. S. Sawyer.

To get the full number who have come within the lines in this Department, you should add to the 1700, 3000 for those employed as servants, cooks &c, in Regiments. Remember too, that this statement, if strictly true now, will not be true when you read it. Hundreds come in daily. Very respectfully yours &c.

JOHN EATON,

Chaplain 27th, Ohio Vols., and Gen. Supt.
"Contrabands."

Contraband Office, March 13. 1863.

TO CHAPLAIN EATON,

General Superintendent of Contrabands.

SIR:—You request a note upon the condition of affairs in my superintendency, with particular reference to schools and teachers.

I judge that there are just about five hun-

dred persons under my care, between the ages of six and sixteen. Certainly more than half of these could easily be gathered into schools. They will soon be all together in our camp, making the undertaking entirely feasible. Of adults, men and women, large numbers would eagerly embrace the opportunity of instruction, if that could be given without interfering with their necessary labors.

With suitable place and arrangements, from my present charge of fifteen hundred persons, there is no question about having five hundred scholars, say two hundred and fifty children for the day-schools, and as many men and women for evenings, or such other arrangements as may seem best. So much raw material for the teacher's hand.

Concerning place and facilities—it is my purpose to have ultimately a commodious school-house. The difficulty now is want of lumber. Could I have procured that, I should have added a second story to our Commissary house, making a room sixty-two feet long by twenty-eight wide, high and dry, and in all things a fit place for this purpose. In the course of a week, there will be room prepared however, for the opening of a school, and every effort will be made to provide accommodations for the increase of numbers to any required extent. Lumber, I fear, will still be the difficulty. Cannot the good people of the North who are doing so much for the comfort of these freedmen, send us a school-house, or at least, lumber for it? And the fixtures? Give us a Yankee school-house, and we will fill it with black, loyal scholars.

Teachers. I think we need women, rather than men, especially for the instruction of the children. And *that* not only on account of their peculiar adaptation to the work. We can procure *men* from the ranks of the army for our assistance in the oversight of the blacks, but the women must be *sent us*. Every sensible, educated, good woman, among these people, is a fountain of immeasurable good. Combine the teacher, and the sensible, refined woman, and you get a compound of wonderful potency. The influence the teacher and lady can exert, is felt in every tent and cabin, visible in every dress and garden plat, in every face, and mind and life.

With the present number of freedmen in

my charge, there is field, I think, for two "elect" ladies at once, besides the one now on the ground. Miss Humphrey, now here, has been in the work of teaching the blacks here for some months already, with most pleasing success: She is now commissioned by the American Miss. Association.

Mr. Wright, formerly a missionary to the Indians upon the head-waters of the Mississippi, is at present and for the future, I suppose, with us. He is ready to act either as teacher or preacher, or in any useful way. We shall have more to be done in the way of General Missionary work, preaching, going from tent to tent, talking to knots of people, than any man can do, *without* making him a school-teacher. He can be of utmost service to the schools by talking to them on matters of History, Geography, Morals, and the like. In case of the large increase of our numbers, which I suppose is pretty nearly certain to take place at an early date, we should need still more lady teachers, and another Mr. Wright, if his double exists—if not, another as nearly like him as may be.

These people long to learn; they learn too with great rapidity. They regard the one who teaches them with a profound respect and gratitude. So the black field is white to the sickle of the teachers.

Very respectfully

ASA SEVERANCE FISKE,
Present Superintendent of Contrabands.

MISS HUMPHREY sends us from Memphis a copy of her first report to Chaplain Fiske, the post "Superintendent of Contrabands." The whole of it would be interesting to our readers, but we must content ourselves with extracts. Her first work were with the freedmen employed in the hospital. She says:

They, with their families, occupied a building a few rods from the hospital; here, I established an evening school. Not being supplied with books of any kind, I took from the hospital-ward a "silent comforter," which consists of several sheets of paper fastened together, on which are printed in large type, choice passages of scripture; this I hung upon the rude wall near a post, which we carved into a candlestick. Then beginning with the children, we formed into five semi-circles, of five persons each. My pointer was a rod which had formerly striped the back of my best pupil. "Not much did I tink," said he, "dis yere rod would eber point out to me, de words of 'ternal life."

Most of them were pious, and I found them so anxious to learn from the Bible, that I adopted the word method of teaching, which with oral exercises, proved a success, inasmuch as I left them with their minds richly stored with some precious promises which they

could read, as they could every word contained in them. At their own request, we always closed our exercises with singing and prayer, and sometimes, with a prayer-meeting.

The strong prejudice against the work there, and the success following it, led Miss Humphrey to undertake a large work in another place. With the kind assistance rendered by Rev. Jeremiah Porter and wife, she established herself at Shilo, near Memphis, a village of freedmen, containing upwards of two thousand inhabitants. The commencement was made in a small slab-house, without seats or windows, and crowded full of men, women, and children. Windows and seats were, however, now supplied by Capt. Jenny of the Engineer department.

Miss Humphrey says:

We had but two or three books, but were soon favored with five large "Cards for beginners," sent us by Rev. Glen Wood, of Chicago. Subsequently a collection was taken up by themselves, with which a small library was procured, for the use of the school. I soon had nearly three hundred names registered; and one hundred regular pupils. These were formed into four classes, which recited at different parts of the day, as follows;—children in the morning; "breast-work hands" at noon, and women and children in the afternoon, who gave way at an early hour, to a class of ministers, all of whom could read.

I found my school very easily governed; all that was necessary to secure the most perfect attention on the part of the pupils, was perfect attention on the part of the teacher, and this was absolutely necessary. When it became necessary for me to rest, I gave them permission to help each other. This was my most amusing and interesting exercise, and encouraged me more than anything else. I found it a most excellent method to teach them to express their thoughts, and tell what they knew.

* * * * *

I adopted object lessons, and everything I could conceive of, which had a tendency to awaken thought. As far as they learned the letters, they learned their sounds and how to combine them, a thing not difficult to teach them. The oral instruction, they did not at first understand, as anything more than a plan of my own to keep their ivory on exhibition. * * * One who had been employed in some way about a school-house, thought it "mighty diffrent from the Secesh teachin'" and much to my annoyance, assured the rest that "dey neber could learn nuffin widout lookin' on no books." But when they turned to their books, to their great astonishment, they could spell words which they were required to spell over and over and over again until they had learned them and could call them as readily as the letters

composing them. When formed into a sentence they were required to name them, and as the idea contained in the sentence came up before their minds, the great bug-bear of learning to read vanished, and they pressed right on with amazing rapidity. Great care was taken to lead them on step by step, never allowing them to fall back, and in two months time, fifty of the one hundred pupils had learned to read quite well. This statement may seem incredible to some, and for this reason I have given you in full the course pursued with them.

My pupils were from seven, to sixty-five years of age. They were intuitive and imitative, but not reflective. Most of them were ignorant in regard to general information, so we set apart time to talk on various subjects—liberty and slavery, the President's proclamation, the war, and other matters of interest.

To teach them self-reliance, I encouraged them to support their own schools, and many of them desired to do so. In order to show their desire for instruction, also their need of it, it may be well to insert here an extract from Uncle Jerry's sermon, which has already to some extent, been brought before the public.

"A leetle while ago" said he, "we was all down in Mississipp or ole 'Ginny, or somewhere else, wid our heads bowed down a groanin' under de yoke ob bondage, but de Lor' he hear our groans ober de cook-pot and in de cotton patch,—he hear our prayers down in de corn-field, and 'long side de gum-tree. Den he sen de sogers from de North, de chains fall off, and he say, go poor slaves, and now we is here on liberty's ground a worshipping' God, under our own vine and fig-tree. And de good Lord, he hab sent us dese good ladies—dey couldn't shoder dere arms, but de Lord hab put it into dare hearts to come and teach us poor African race. Now, my bredrin', I feels it my dispensible duty to do something for dis yere onspeakable kindness. I feels it my dispensible privilege, an' I know dat you all feels it your dispensible duty."

Between seven and eight dollars were collected, and more subscribed, but as they failed to receive their pay from Government, it has not yet been collected. Were they placed in circumstances which would admit of it, they would, I am confident, support their own school. They call it "the window of Heaven opened to their darkened minds," and seem to prize it above everything else which the good people of the North, have ever yet bestowed upon them.

The school was, as an officer remarked, the best police force that could be placed in the village. It was the Bank, where money was examined every day, and rogues detected who would have taken advantage of the ignorance of these poor creatures, the office where medicines were brought to be examined, and quack doctors reported as being in the village practicing impositions for money. It was also a

refuge for the "weary and heavy laden," who came for sympathy, counsel, and comfort, and from it a silent influence emanated which gradually produced important changes throughout the entire village. * * * I made it a point as much as possible to visit them in their cabins, to attend funerals and administer to the sick.

Cheering Example and Results.

OTISFIELD, Me., Feb. 13, 1863.

I send you herewith, a new year's remembrance from forty-one individuals among my people, amounting in all to \$36; to be appropriated to the noble work on your hands, of affording instructors and religious teachers to the liberated slaves now coming into liberty—*American heathens, so long overlooked and passed by, in the missionary operations of some other missionary societies.* I thought of sending you a small remembrance myself, at the beginning of the year, but concluded to give others an opportunity to unite with me, as I made pastoral calls from house to house. An ordinary collection on the Sabbath would have brought probably six or eight dollars. Thus I have obtained five times as much by this extra attention, and it has come very cheerfully, and every dollar has brought a rich blessing to my own soul. I can recommend this way of getting good while trying to do good, to any who wish to try experiments for increasing assistance to the Lord's cause.

Very respect'y yrs., WM. DAVENPORT.

We like our friend's plan, given below. It intimately connects faith and works; making every one who adopts it, a laborer in the missionary field. Such labors of love for Christ, and for those in the darkness of heathenism, must greatly increase the interest felt in that portion of the work of the church, and no christian could labor a week, to extend the gospel among the heathen, without increased sympathy and prayerfulness for them.

From an old Friend in Connecticut.

"I send you six dollars, the earnings of the first week this year. It is not as much as my last year's work, but I am somewhat older than I was then, and find, when we get almost to the foot of the hill, we go faster, but if all the friends of the Society would give one week's work, every year, it would relieve the Society from much embarrassment.

RECEIPTS

From March 1 to March 31. inclusive.

MAINE.

Bethel. Dea. G. W. Chapmao, R. A. Chapman,	
J. Brown, D. F. Brown, P. Burnham, S. Hoyt	
and T. Chapman 1 ea., Others 3,	10 00
Brunswick. Prof. T. C. Upham,	2 00
China. H. P.,	25

Gardiner. T. W. Townsend to const. Rev. JOHN

W. DODGE L. M.,	30 00
Jackson. Ezra Abbot,	5 00
Machias. W. A. Crocker,	10 00
Milo. A. L.,	50
Portland. William Oxnard 14, Hon. Woodbury	
Davis 6, C. A. Stackpole 5,	25 00
Richmond. Rev. John Boynton.	10 00
Saco. D. Jordan,	1 00
Scarsport. Rev. S. Thurston 3, R. Treat 2,	5 00
Williamsburg. A. H. Merrill, by J. Allen,	5 00
Winthrop. B. S.,	50

NEW HAMPSHIRE.

Antrim. Mary and Hannah Clark 3, J. Wright 1,	4 00
Claremont. D. M. Ide for <i>Mendi M.</i> ,	5 00
Derry. Erasmus Danielson to const. MRS. DIAN-	
THA JUDD DANIELSON L. M.,	30 00
Fitzwilliam. Mrs. N. A. Ketchum,	1 00
Great Falls. Miss E. C.,	50
Lyme. Anson Southard 52, Irenus Hamilton	
10 50, S.W. Balch and T.M. Franklin 5 ea., F.	
Dodge 3, F. Josselyn Jr., S. S. Grant. C. P.	
Fairfield and T. L. Gilbert 1 ea., Others 1,	80 50
Marlow. A. E. W.,	25
Mason. Martha J. Merriam	6 25
Mason Center. F. B. N.,	50
Mast Yard. C.S. Pillsbury and Mrs. M.A. Pills-	
bury 1 ea.,	2 00
Rindge. Wm. Kimball,	1 00
Stoddard. L. Abbott 2, Mrs. Rev. J. T. Arnold	
and Mrs. N. L. Abbott 1 ea.,	4 00
Temple. Additional Contributions by Rev. G.	
Goodyear,	2 00
Wentworth. Mrs. M. Huse,	1 00

VERMONT.

Barre. REUBEN D. NICHOLS to const. himself	
L. M.,	30 00
Coventry. Dea. M. Pearson	1 00
Clarendon. Frederick Button	2 00
Clarendon Springs. Mrs. B.	25
East Barnard. L. Belknap	3 00
East Berkshire. D. W. Hurlburt 2, "A Friend" 1,	3 00
Fayetteville. A. Birchard,	1 00
Saint Albans. First Cong. Ch. and Soc. 66, by	
Chas. B. Swift, Mrs. Hannah B. Todd 5, by J.	
H. Brainerd,	71 00
Wardsboro. Individuals,	50
West Randolph. J. O. N.,	50
Union Village. L. S. Lord	1 00

MASSACHUSETTS.

Ashfield. Eph. Williams 5, G. B. Hall 1,	6 00
Belchertown. Mrs. J. Works.	1 00
Boston. J. K. Wiggins and Others	3 00
Brookline. J. W. S.	50
Chelsea. "A Friend," by Wilder & Co.,	1 00
Chicopee. Mrs. Wm. Snow,	3 00
Cummington. REV. J. JAY DANA 30 to	
const. himself L. M., L. Streeter and E. Por-	
ter 1 ea., F. J. W. 500,	32 50
Dunstable. Wm. Dunn, by Wilder & Co.,	5 00
East Hampton. Estate of Charlotte M. Lyman,	
by Rev. Hervey Smith, Ex., 25, Rev. Hervey	
Smith 3,	28 00
East Middleboro. N. Eddy,	1 50
Fall River. Henry Wilbur and H.H. Fish 5 ea.,	10 00
Frammingham. Mrs. S.N. Brewer 5, G. Nourse 3,	
Mrs. A. M. Parsons, Mrs. L. Rugg, Mrs. Nellie	
Munson and W.P. Temple 2 ea., Mrs. Eliza Rice	
1 50, Mrs. S. C. 500,	18 00
Franklin. E. Richardson and Others	3 00
Gardner. C. W. C.	25
Great Barrington. B. Beckwith 15 50, Libbeus	
M. Pixley 10, David Leavitt 5, John Russell 3,	
S. Leavitt 2, A. Russell 2, Miss M. Beckwith	
1 50, L. Pixley, M. Rossiter, Mrs. C. W. Hop-	
kins, Miss J. Stanley, B. W. Pattison, J. Jones,	
Miss Kellogg, W. Sherwood, R. Taylor, F.	
Whiting, J. Sadgwick, Mrs. Chapin, J. Lewis,	
J. K. Pelton, D. E. Giddings and P. A. Russell	
1 ea., Others 10 36,	65 36
Halifax. Jabez Soule, by Wilder & Co.,	2 00
Hamilton. Benj. W. Patch for <i>Home M.</i> ,	3 00
Hanover. Mrs. H. Stetson,	1 00

Ipswich. Miss S.	50
Leominster. H. A. D.	50
Marlboro'. Union Ch. and Soc., by Wilder & Co.	20 00
Newburyport. F. W. Smith 1 50, Dea. H.L. Jr.	
500, by Wilder & Co.,	2 00
North Amherst. Individuals,	50
Northampton. First Cong. Ch. S. S., by J. P.	
Williston,	25 00
Norton. Infant S. S. Class, by Miss A. P. Good-	
win,	1 00
Plainfield. Lewis Shaw, by Enos Porter,	1 00
Quincy. Orthodox Cong. Ch., by Wilder & Co.	8 00
Rockport. Second Cong. Ch. to const. NEWELL	
BURNHAM L.M., by Wilder & Co.	20 00
Sheffield. I. C.	25
South Deerfield. E. C. 500, H. F. 250,	75
South Hadley. S. N. Miller and family 12, A.	
Gridley 10, Wm. M. Graves 8, Geo. Chamber-	
lain and family 5, Hovey Moody 5, First Cong.	
Ch. M. C. Coll. 3 13, Wm. Lester 3, M.B. Grid-	
ley and Mrs. Wm. M. Graves 2 ea., Mrs. S.	
Snow 1 50, G. M. Smith, A. Judd, S. Cooke,	
M. Gaylord, E. Howard, W. H. Gaylord, E.	
Lester, D. Miller, E. Spooner, E. Dickinson, W.	
S. Judd, W. Nash, S. White and L. Snow 1 ea.,	
Others 1 37 to const. DANIEL MILLER and	
GEO. CHAMBERLAIN L. M's.	67 50
Taunton. Mrs. Z. L. Hodges 2, H. Reed, H. G.	
O. White, O. Allen and C. Woodward 1 ea.	6 00
Templeton. J. Lamb and I. P. Sibley 1 ea., Oth-	
ers 2, by A. H. Merriam,	4 00
Upton. C. H. Leland 4, Z. D. Johnson and Wife	
2, Others 1,	7 00
West Hampton. L.B.	50
Worthington. Individuals,	1 00

RHODE ISLAND.

Pawtucket. B. Burns 1 50, W. E. T. 500,	2 00
Providence. Mrs. J. S. A.	25

CONNECTICUT

Avon. M. C. Coll., by Milner Case,	5 00
Bethlehem. "A Friend" 50, Rev. L. W. Abbot	
and Rev. E. M. Wright 2 ea., A. Allen 1,	55 00
Berlin. D. M. Rogers 1, E. N. 500 for <i>Home M.</i> ,	
by A. North, Treas.,	1 50
Cornwall. H. S.	25
Eastford. Individuals	50
Easton. Individuals	50
East Windsor Hill. Individuals 5, by Miss L.	
Watson, Rev. J. E. T. 400,	5 50
Gaylordsville. E. Sanford,	5 00
Greenville. N. P. Avery 5, F. W. Carey 3, W.	
H. Jennings and S. Turner 2 ea., Thomas Dun-	
cannon 1 50, A. Bothwick, J. Henderson, Jno. Hen-	
derson, Wm. McLyman, D. Williamson, H. Hyde,	
L. H. Smith, C.D. Browning, L. R. Lewis, E. Perry	
and S. Higgins 1 ea., Others 2, Coll. 9 70, to const.	
HARLAN HYDE L.M., by F.W. Carey, Treas.,	66 20
Guilford. Mrs. C. S.	25
Hartford. Mrs. C. Smith 5, Mrs. Howard 2,	
Mrs. N. Swan (1 for <i>Mendi M.</i>) 1 50, Mrs. P.	
Johnson (1 for <i>Mendi M.</i>) 1 50, Mrs. W. W.	
Roberts 1, Others 1 61, by Mrs. Alanson Work,	
Miss E. Coolidge 2,	14 61
Lebanon. Individuals,	1 00
Meriden. W. Fosket	1 00
New Britain. N. H.	50
Norfolk. Miss S. Pettibone 3, A. Pettibone 2,	
Mrs. D. H. P. Stevens, Miss E. Pettibone and	
Miss L. P. Stevens 1 ea.,	8 00
Norwalk. W. B. St. John 4, Rev. Mr. Ander-	
son 1,	5 00
Plymouth Hollow. Lorin Bates for <i>Home M.</i>	6 00
Prospect. Individuals	50
Rockville. E. F. Stoughton,	1 00
Southbury. J. Moseley	2 00
Sprague. Hanover Soc., by D. A. Allen	47 60
Stanwich. Dea. David Banks,	10 00
Waterbury. Nelson Hall,	5 00
Waugrean. Rev. S. H. Fellows,	1 00
West Meriden. Edmund Tuttle, bal. to const.	
CHARLES L. TAYLOR L. M.	10 00
Westminster. J. M. Allen,	1 00
Wethersfield. D.H. Carpenter (7 50 for <i>Jamaica</i>	
<i>M.</i>)	8 00

West Winsted. E. C. H.	50
Windham. Jairus Smith	2 00
Windsor. Mrs. E. H. McCall	5 00
Winsted. "C. R." 5, Mrs. S. A. W. 25c,	5 25
Wolcott. Ephraim Hall 30, J. Alcott 3, B. A. Lindsley 1, Individuals 50c.	34 50
Woodbury. P. M. G.	50

NEW YORK.

Almond. Joel Carr and Others, by H. S. Beals,	8 00
Amsterdam. Rev. H. Snyder 1, Others 1,	2 00
Binghamton. J. B. Pease,	5 00
Brooklyn. Dr. Geo. I. Bennett 3.50, J. G. F. 50c,	4 00
Cazenovia. O. W. Loomis 1, Others 2.10, by E. L. Parsons,	3 10
Clyde. J. M. Nichols,	1 00
Eagle Harbor. Rev. S. Salisbury	1 00
Flatbush. L. I. Mrs. Lydia Lot and daughter	5 00
Fulton. S. C. Rice, A. Simmons and Mrs. Wm. Wright 1 ea.,	3 00
Green Point. J. W. H.	25
Groton. Luther Berry 2, A. Hatch and Mrs. Childs 1 ea., by Dr. C. Chapman,	4 00
Griffins Mills. Individuals, by Rev. R. M. S. and Ford,	1 00
Keeseville. S. Rowe,	1 00
Little Falls. H. Galpin	2 00
Livonia Station. W. W.	25
Ludlowville. S. S. Todd,	1 00
Madison. Cong. Ch. and Soc., by Rev. D. W. Sharts,	7 00
Middletown. Mr. and Mrs. O. Smith	2 00
Morristown. Mrs. J. C.	50
New York. D. Fairbank 5, "Church of the Puritans" 4.88, by T. J. Hall, Treas.,	9 88
Ogdensburgh. Mrs. P.	25
Perry Centre. Elias Bathrick 5, Mrs. Catey Russell 3, H. K. Higgins 2, A. Skinner 1, Others 5, by Rev. Geo. J. Means,	16 00
Rochester. C. J. M.	25
Sardinia. J. R. Olmstead	1 00
Sennett. Individuals, by Mrs. C. L. Sheldon,	2 25
Turin. Orrin Woolworth	3 00
Virgil. Nathan Bouton	2 00
Westfield. John Francis	5 00
Westernville. Milton Brayton	10 00
Windsor. Milo Smith 3 for <i>Mendi M.</i> , M. Sandford and Lambert Sandford 2 ea., L. Hurlburt, M. Stow and J. Hathaway 1 ea., E. A. S. 50c, Others 2.25,	12 75
York. Mrs. P. Goddard	1 00

NEW JERSEY.

Madison. Mrs. L. K. Young	2 00
North Orange. Mrs. M. F. M.	50
Orange. Mrs. A. T.	50

PENNSYLVANIA.

H nesdale. J. P. Foster 11, Z. H. Russell, R. L. Seely, S. D. Ward, J. N. Foster, C. F. Young, and W. H. Foster 2 ea., D. P. Kirtland, H. C. Hand and E. Hand 1 ea.,	26 00
Meadville. W. F. Clark	5 00
New Milford. H. Summers 5, John Hawley 2,	7 00
North East. Individuals	1 00
Worthington. Individuals	50

OHIO.

Ashtabula. U. G.	25
Austintown. Rev. A. D. Barber and Myron Whiting 10 ea., Others 11.50, by Rev. A. D. Olds,	31 50
Brighton. Individuals, by Rev. H. S. Bennett,	1 75
Columbus. First Cong. Ch. 30 to const. DEAM B. BATEHAM L. M., Cash 50c, by L. L. Rice, G. W. Wakefield 3,	33 50
Colebrook. M. McCarthy, by Rev. A. D. Olds,	1 00
Cleveland. John A. Foot,	5 00
Edgerton. E. S.	50
Claridon. Miss Irene Strong	5 00
Huntsburgh. Q. Phelps 2, E. Goodwin 1, by B. F. Sharp,	3 00
Kingston Centre. W. C. C.	50
Medina. J. Salisbury	1 00
Middleport. Dr. William N. Hudson for <i>Mendi M.</i> , by Isaac Field of Denmark, Iowa,	1650 00

North Bloomfield. W. C. Savage and D. Comstock 2.25 ea.,	4 50
Norwalk. T. Lawrence,	1 00
New Richland. S. Johnston	1 00
Oberlin. Rev. T. B. McC.	50
Ripley. Thos. Salisbury for <i>Foreign M.</i> by C. Hudson,	10 00
Ruggles. Rev. J. McCutchan	1 00
Sandusky. First Cong. Ch. 8.46, Miss Baker's S. S. Class 54c, by L. H. Lewis,	9 00
Unionville. Benjamin Smith 50, Mrs. L. M. Atkins 1,	51 00
West Andover. Individuals,	1 00
Wellington. E. W.	25
Wellsville. W. D. N.	50

INDIANA.

Allensville. Rev. H. Bushnell, Jr.	3 00
Kingston. S. H. Hamilton,	5 00

ILLINOIS.

Adams. Mrs. E. B. Spencer	1 00
Albion. Mrs. Martha Schevington 2, E. P. 25c,	2 25
Arispe. Cong. Ch., by Rev. D. Todd,	6 50
Augusta. Mrs. Julia H. Lyon, by E. A. Lyon,	10 00
Aurora. S. T. 50c, D. B. 25c,	75
Blue Island. Cong. Ch., by Rev. L. Foster,	3 00
Brimfield. Individuals	50
Chesterfield. Individuals by Mrs. C. P. Cooley,	1 25
Chicago. F. W. Savage,	5 75
Cottonwood Grove. M. J. McC.	50
Galva. E. Miles	1 00
Geneseo. M. H. Merriman	15 00
Granville. Cong. Ch. 30 to const. REV. WM. PORTER L. M., C. B. French 10, by J. I. Delatour, Treas.,	40 00
Kewanee. Mrs. U. V.	25
Lisbon. G. K.	25
Malden. Mrs. C. S. Porter	1 00
Metamora. Individuals, by G. W. Rouse 3, W. E. 50c,	3 50
Morrison. Individuals	50
Morton. J. M. Roberts	3 00
Ottawa. Plymouth Ch. 7, by J. G. Nattinger, R. O. Blake 1,	8 00
Plymouth. Edward Whipple	3 00
Providence. Cong. Ch. 10, Others 2.25, by Rev. D. Todd,	12 25
Quincy. A. J. Bancroft,	1 00
Rockford. R. Z. Green	1 00
Rockton. Mrs. J. G. Lyon	1 00
Saint Albans. M. I. G.	25
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